l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

there came over a slope, with slow, long strides, a troop of eleven ostriches—three cocks and eight hens—magnificent birds. An inquisitive gazelle-buck stole after them, but the ostriches dropped into a long trot and disappeared in the labyrinth of sand dunes.

As I rode in the wake of my comrades, a fox crossed my path, and from some acacia bushes rose many ravens. The sun was already setting and the dry air was rapidly cooling. Ahead of me the sand-waves, their crests glowing golden red, cast deep shadows towards the East. The face of the wilderness was wrapped in a violet veil. A wondrous silence rose from the Nufud. Brief dusk—then night, and a voice faintly borne to me by the wind. It was Faris looking for me. I called back; and side by side we rode into a sheltered gully surrounded by high dunes, which made an excellent camel paddock and an ideal camp site.

"Let us break our fast," said Faris, as he pulled the heavy saddle and the water-skin from the back of his *dhalul*. A fire of *ghada* sticks was soon lighted. In a few seconds this became very warm and burned without smoke and with an almost colourless flame. The men fed it with roots and sticks as thick as a man's arm. Meanwhile the bread-dough was being kneaded. As soon as there was a good heap of glowing ashes, the iron baking-sheet was placed over the fire. Together with the warm bread-cakes, the dates, honey, and hard camel-cheese tasted delicious.

Faris posted sentinels on two commanding sand-hills. One watch I had to take myself.

A clear, still night enfolded the desert. The starlight

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

been properly skimmed, the cook poured a part into the smallest jug available and from this served his coffee a few drops at a time, a single stoneware cup making the round of the company. The mound of camel dung heaped by the women was glowing red, and everyone was on the tiptoe of expectation when Faris rose and went over to the women's side of the tent. A cheerful bustling sounded from it—supper ought to be about ready; and sure enough, there appeared a woman and a slave, carrying between them a huge platter piled high with meat, which they set down on the threshold. Faris shouted into the night, to call all stragglers who might be in the vicinity.

We grouped ourselves round this mountain of flesh. I saw in the flickering light wild-looking, hungry men squatting opposite me, with black plaits of hair showing under their white-and-red head-cloths, the tips of which were flung over the shoulders. They fell to with their fingers, tore the meat from the bones and devoured it in great gulps. Our host flung titbits to me across the platter. It was embellished with the camel's head split open, but without the brains. Only the women will eat them, for they are supposed to make men faint-hearted. The hearts of bustard and other fowl are also disdained by these gallant lords of the desert.

We lingered four days in this depression, as we had enough food and fuel. The camels scattered to graze in the surrounding country. The women, too, were busily employed in hoeing up the roots of the small shrubs and gathering their twigs, which they carried to camp on their backs in large bundles. Many of the women had

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

731 221 [372] [252 262] sheltered position at the foot of a rugged hill, and gathered roots and dry weeds to make a fire by which to roast the bustards shot on the way by our slaves. The roughly plucked birds were cut into pieces, which were thrown on the hot ashes. The crops and intestines still full of partly digested herbs and red-haired caterpillars were also roasted in this way, and eaten with relish as a delicacy.

It was our intention to rest here awhile. From a point above our camp we surveyed the surrounding country from time to time for wandering herds, mounted Bedouins or automobiles, but as far as we could see there was nothing living within view; the wilderness stretched away to the horizon undisturbed.

579 As we chaffed and laughed over our meal, six savage figures stood suddenly before us, as if they had risen out of the ground. They could not have ridden upon us, for Mijhem and Sleyman had, but a moment previously, scanned the whole neighbourhood with field-glasses. The six fellows must, therefore, have crept up on hands and knees from some spot close by, where they had been lying in hiding. They had no rifles, but nevertheless, they had us covered with pistols which they held under their cloaks.

At first they did not speak, and not one of us dared to move. Two of the strangers then commenced to argue with each other, eyeing us the while in a most unfriendly manner.

Unmounted wayfarers met in the desert in this way are usually common robbers and murderers, who will stop at nothing to attain their purpose. They have

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

354 When the tent owner has sat down with his guests, he calls to his sons or slaves: "Dig out the fireplace, *ehefrá lan-*
[554 *nár.*" With the more important chiefs the fireplace is always
463] dug by a slave, who is entrusted with the preparation of the coffee. The fireplace consists of a rectangular or circular hole about twenty centimeters deep, from the size and form of which it is possible years afterwards to judge with certainty
412 to which chief the tent belonged. It is dug with an implement
332 called *fâz*, which at one end terminates in a mattock and at the other end in a hatchet and is fastened on a long wooden
354 helve; the double hoe, having at one end a mattock and at the other a pick, is called *ḳaddûm* or *tubal*. The ordinary
354 Rwejli digs a smaller fireplace, which is nearer the front edge of the tent. In the cold season the fireplace is close to the carpets for the guests, while in the hot season it is about the middle of the men's compartment. The clay which is dug out is thrown into a heap near the hole forming the fireplace, *ḫufrat an-nâr*, and just below the edge of the tent. On it are
[574] shaken the ashes from the fireplace. The larger this heap, known as *nefile*, the more hospitable is the owner of the tent, for coffee is prepared for the guests on the fireplace in the men's compartment only and beside the fire the guests may
372 warm themselves. Beside the fireplace is placed a pile of fuel, consisting of dry roots and stalks of various plants, *ḥaṭab*, and dry camels' excrements. The best fuel is the dry wood of the *raṭa'* shrubs. It gives off scarcely any smoke, throws out a great heat, and holds the glowing embers for several hours before subsiding. The worst fuel consists of the dry *ḥâ* which blazes up with a bright red flame, crackles as if gunpowder had been scattered on it, but it does not form embers
[462] and does not maintain the heat. The fuel is collected by the female slaves and women. If the chief has not a sufficient supply of fuel, he sends to the surrounding tents for it, or the men themselves bring it to him.

FURNISHINGS OF THE WOMEN'S COMPARTMENT

353 The women and the slaves carry all the utensils and vessels into the women's compartment. Carpets and coverlets on which to sleep are placed in the corner against the divid-
[251] ing wall. Sacks containing wheat, barley, dates, butter, salt, sugar, coffee, rice, or *tammen* (a kind of rice), are stored up against the back wall.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

264 *snûneh*. The host then arranges a second group, *ḳalṭat al-wasṭa*, and, when this one has eaten, he adds more food; if 574 by now the meat is gone, he mixes the *'ejš* with *mraḳa* gravy and calls on a third group, known as *al-ḳalṭat al-mḥelijje*. What is left over, *ṛarîme*, is received by the poor children who stand round the tent.

To an unsatisfied eater they say: "Thou hast gnawed the head of a camel, the head of a wether, and a hare together with its head; thou hast eaten a canful of paste made of dates and flour, and still thou sayest that thou hast not supped; *râs w-rwejs w-arnab râseh beh w-žedaḥ bečile w-tḳûl mâ ta'aššejt*."

COFFEE AND ITS PREPARATION

252 All food is prepared in the camp by the women in their compartment. In the men's compartment coffee only is made. 372 At the command: "Blow up the fire and prepare coffee, *šibb an-nâr w-sawwi-l-ḳahwa*," a slave, the son, the wife, the daughter, or sometimes even the tent owner himself, strikes the spark, lays the smoldering tinder into a piece of dry *šiḥ*, whirls it round above his head until it bursts into flame, lays it under the fuel on the fireplace, and blows upon it until this also catches fire. Then the coffee maker lays beside the fireplace 272 long coal tongs, *milḳâṭ*, and takes the coffeepots (Fig. 32) 415 from a circular basket woven of straw or palm leaves.

The coffeepots are generally four in number. The largest one is called *maṭbâḥa* or *kumkum*. Into it the grounds from which coffee has been decocted are emptied for several days. A slave pours water on them and places the pot by the fire. The other three pots he rinses out, *ješarreb*, pours the contents into the largest one, polishes them with a duster made of camel's hair, and sets them on the right-hand side of the fireplace, where there already stands a copper water jug, *beriž*, as well as a *žedaḥ*, or cylindrical wooden vessel measuring about 20 centimeters in diameter and 6 centimeters in height and with a narrow edge. From the *žedaḥ* water is offered for drinking.

From a leather pouch, *ṣifen*, or from a small leather canister, *ḳarf* (pl., *ḳarâf*), the mistress of the tent takes a handful of coffee, *benn*, a slave puts it on a shallow iron pan with a long handle, upon which the coffee is roasted, *miḥmâse*, and holds it above the fire, continually stirring the

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

276 cleaner. A chief shouts to his negro: "Fill my pipe, *'ammer li-s-sebîl*. Clean the pipe so that it will not clog, *ebḫaš as-sebîl lâ jinsedd*." A *ṛaljûn* consists of three parts: the pipe proper, *bûz*, a long wooden stem, *ḳṣuba*, and the mouthpiece, *maṣṣa*.

276 415 372 Both the tobacco and steel and tinder for lighting it the Bedouin carries in leather pouches known as *sfara* and *ṣifen* respectively. The flint is called *ṣalbûḫ*, the steel *zenâd*, and the tinder *ǧadḫa*. The last the Bedouin either prepares himself from dry, powdered *šiḥ*, or *ḳuṭejn*, or buys from a merchant.

Poems Relating to Smoking

276 539* The pipe and the effects of smoking are mentioned in more than one poem. The first two verses of the following poem composed by Nimr eben 'Adwân are universally known, while the rest could be recited by a few only:

1. *Jâ šama'at aṣ-ṣubjân 'ammer lena-l-bûz*
   w-emlih min at-titen al-ṛwejri w-nâseh
2. *aḫejr 'endi min ḥebb kill mambûz*
   'azmen ṭwâl al-lejl jiṭred na'âse
3. *ma' delleten je'abba leha-l-hejl w-al-ǧowz*
   w-'ašrin 'ûden 'ârefin žijâseh
4. *ma' šât muṣlâḥen leha-l-'atel markûz*
   w-mzajjenen ḥabb al-leḳejmi elbâseh
5. *ja'ben ad-dasmin aš-šwâreb ḥal-ar-rûz*
   fakkâkt al-mazhûr jowm eḥtwâseh
6. *rab'i ḥal ar-raddâd mâ ṣarbehom hûz*
   čam wâḥeden min fe'lihom ṭâḥ râseh
7. *w-lâ hom mšâwert al-'aǧâjez ḥal al-kûz*
   alli maḥâčihom drûb an-neḳâṣe
8. *jâ rabb jâ-lli tenbet al-'ešeb ledrûz*
   lâ teǧma' al-fuṛṛa al-bâši naḥâse
9. *čam ḳâleten rollah wara-ṣ-ṣadr maknûz*
   w-tamzi w-hi bîl-čabd miṭl al-ḥalâṣe.

1. O, merry youth! fill the damaged pipe for us,
   Fill it with tobacco from Ḳowr and give it here,
2. For dearer to me than the kisses of any full-hipped maid
   Is that little bone which in a long night drives away slumber.

2:Musil Ś-4, 5 (no date)1928 MD4 Rwala MD4

By both the men's and the
women's compartments of the tents blazing fires are kept up, attracting the traveler even at a great distance. *Rwijhom* means water bags, each made from half of a camel's hide and holding about 150 liters of water. If there is a scarcity of water in the *ḳéẓ* season (midsummer) everybody gets it at the chief's tent. *Ḥabra* (pl., *ḥabâri*) are the level spaces of various sizes on a vast plain, in which the rain water from the higher ground accumulates. *Ṣhûnahom* are extraordinarily large pans with two handles, often as much as a meter and a half in diameter, in which supper is brought to the guests whom either the chief or his representative invites to sit down, calling each by his name. In the dead of night these calls can be heard from afar.

Ṣubjân ṭowb al-mâl	O youths, a costly garb
lâ telbesûneh	Put not on!
jista'heleh nawwâf	Of that Nawwâf is deserving
w-ḳejfi zebûneh	Whose caftan is not new,
elja ǧâ nahâr al-kown	When on the day of the fray
w-je'aššed redûneh.	His long shirt sleeves behind his neck he ties.

Towb is the man's long shirt made of white linen. *Towb al-mâl* is a shirt with decorative stitching around the neck and on the breast. The sleeves of this shirt are often as much as a meter and a half long and end in a sharp angle. During a fight or when the wearer is engaged in some hard task the sleeve ends are tied together and thrown behind the neck. *Zebûn* is a garb made from variegated fabric and worn over the shirt. Nawwâf, as the bravest of all, should also wear the best clothes.

Tabasserû jâ kla-l-ḫejl
nawwâf ḥara-l-ma'naḳijje
ellûn meḥâ'el darârîǧ
min taḥat 'âd al-ḥanijje
ḥâl erčubi lâ ṯḥâfi
mâ adl râsi 'alijje.

At the glad news rejoice, you riders:
Nawwâf has bought a mare of the *ma'naḳijje* breed;
Meḥâ'el's calves like the rollers appear
Under the pole of a curved litter.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

'Arîb signifies the same as *aṣîl*, pure-blooded, well-born, noble. Whoever desires a thoroughbred son must beget him by a woman descended of a good family. The man resembles a fire, the woman a foundation. When a fire is lighted by a woman in a tent, the women from other tents send their daughters or servant girls to fetch fire from her. Each of these girl twists a wisp of dry *šîḥ*, *rǫza'*, or *rṭâ*, grasps the red-hot coal in her hand, puts it into the wisp, and swings this in the air till it ignites. If the foundation, in this case the wisp, *mižbâs*, be not dry, no amount of swinging will make the red coal burst into flame. *'Ezz* means good qualities, bravery in particular. *'Ezz* proceeds from the veins of a woman. *Asâs* or *nasab* expresses the woman's origin. The daughter of a worthless, pusillanimous father will not have *'ezz*, nobility, in her veins; therefore it cannot be expected in her son, even if begotten by the bravest of men.

Criminal intercourse with animals is almost unknown among the Rwala, as is that of one man with another, the penalty in this case being the death of the violator or of both. In the Ḳmuṣa division a negro, who came there from Eben Rašîd's army, violated a small boy far from the tents. On the boy's complaint, his kin ran to catch the slave who made his escape. They would certainly have killed him.

POEMS DEPICTING QUALITIES AND DEEDS OF MEN

Vigilance and Energy

1. *Jâ-llâh ṭalabtak jâ serî' al-maṭâbe*
   teftaḥ lena bâb-al-faraj bel-mefâtîḥ
2. *ṭalbet 'obejden 'enda rabbek w-ṭâbek*
   jâ ḫdâlden rizḳ al-'arab w-al-falâḥ
3. *an-nou'n sâs al-lowm bân ar-reda' bek*
   w-'ajnen tebi-ṭ-ṭowîṭ nowmeh šelâfîḥ
4. *alli jirîd al-medeḥ jî'ab reḥâbek*
   w-ar-rizḳ beṭûl al-ḫaṭa' jâ-hla-l-fîḥ
5. *jidûk 'ajrât an-neṣa' be'akâbek*
   w-al-daww jikṭa'anneh 'aṣêren beterwîḥ
6. *má fowḳha illa' žirbeten ma' zahâbek*
   w-esfâjefen tabrîḥ lown al-maldwîḥ